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MANAGEMENT TRAINING AND CULTURAL INTEGRATION

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NOTES

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SUMMARY

1. Progress depends on the functional efficiency of the organisations seeking to advance

The greater physical and moral well-being of any community depends on its functional efficiency. The extent to which a community is capable of functioning as a psychosocial unit in prevailing circumstances (physical, economic and social) determines its chances of survival, its freedom from internal tensions and conflicts, and the level of its members' material, aesthetic and ethical achievements.

Scientific and technical assistance to under-developed communities must, therefore, start by trying to understand the functional processes of the emerging communities, viewed as psychosocial organisms. The general laws governing these processes can then be used as a basis for more systematic aid to such communities.

The psychosocial sciences teach us that human organisations are systems of functionally interdependent relationships. While recent theory has compared living in groups to cybernetic systems (principle of feed-back information) and biological systems (principle of homeostasis), and has made good use of these analogies, it has also emphasized the psychosocial nature of organised units. The way in which communities function is largely explained by the group process or group dynamics. The manner in which the members of a community learn to perceive each other and to interact, governs the extent to which their collective and individual existence can be improved and determines the functional efficiency of the organisation of which they are a part. Progress is made possible by their manner of being a community, that is the system of interdependent relationships which they establish with each other, because it is this system which makes changes acceptable.

It has frequently been demonstrated that cohesion and the reassuring effect of a relation between individuals help any group to function and adapt itself to realities, and at the same time reduce opposition to change, on which progress depends.

2. The growth of Science and industrialisation increase the importance of functional organisations.

Before briefly explaining how communities function, we should first stress that as science - the key to progress - develops, the interdependence which characterises organisations has a progressively stronger impact on greater well-being. The facts show that the growth of science involves the development of techniques and mechanisation, introducing a way of thought or action and an

instrument between the individual and his environment. Technique and mechanisation increase the individual's productivity but specialise his action. Specialisation is the hall-mark of the economically powerful, civilised world. It raises the worker's efficiency but at the same time imposes the need for increasingly complex knowledge confined to a progressively narrower field, with the result that the worker becomes progressively more dependent on the members of his community as his creative individuality is accentuated. The greater well-being of a community depends equally on the professional competence of its members and on their ability to divide work, that is to collaborate within a rational, selfdetermining organisation.

The enormous growth of scientific knowledge, the development of numerous new techniques, the mechanisation of the individual's relations with his environment, the division of labour, the increased knowledge required at work, progressively greater specialisation, work in teams and training for community life are corollary phenomena which characterise industrial civilisation and are increasingly modifying our way of life and working methods.

The consequences of these scientific and industrial changes are of course, numerous. Energy costs are falling, investment in men is taking precedence over investment in machines, markets are becoming world-wide, self-financing is increasingly more difficult, there are more men for each machine, co-management is making progress, automation is gaining ground (even in administration), social structures are becoming more complex, both customers and workers are more demanding, the proportion of work to leisure is being reversed, the proportion of staff to line is rising,geographical mobility is becoming a necessity, government controls are extending, heads of firms have more and more responsibility for the greater well-being of their employees, taxation is becoming heavier, productivity is rising, quality controls are spreading and board management and the delegation of authority are indispensable. All these typical features are both the consequences and the advantages of industrial civilisation. Greater well-being includes them all; it is a new way of living together. While progress enables us to control biological and mental processes, matter and energy, space and even time, and thus to raise the standard of living, it also involves the increasingly close interdependence of the people who are moving forward. Community life and the close intermingling of individual aspirations are conditions of progress. Science and technology increase man's power and responsibility at the expense of his operational independence; in order to benefit from progress, modern man has to specialise and co-operate in a functional organisation which, as a whole, ensures his personal survival. The outstanding features of under-developed communities are shortcomings in their functional organisation. These defects in their systems of interdependent relationships result in a subsistence economy and a tribal existence, instead of family life; other consequences are rigid beliefs and practices, a fixed social structure, lack of initiative, automatic behaviour and a centralised authority. In badly-organised communities, witchcraft takes the place of reasoned behaviour,and individuality (which is not synonymous with independence) is so repressed that the ontological distinction between being and not being is absent.

The organisation of these communities involves them in a vicious circle from which there appears to be no escape. Natural resources are poor, living conditions are harsh, working capacity is limited, the experience of misery makes men suspicious of change and existence becomes stereotyped. Nothing is done to try and alter a situation which calls for radical changes. Everyone is a producer because there is no proper division of labour. There is no time for study and further training, because all efforts are devoted to keeping alive. The lack of skill makes any improvement in conditions difficult. Stagnation sets in, and expansion, progress, growth and change are confined to economically strong communities.

3. The functional efficiency of an organisation is maintained by collective action.

Cultural anthropology teaches us that progress involves the increasing interdependence of the members of the organisation in which such progress takes place; social psychology enables us to understand the nature of their interdependence and teaches us that a functional community is a collection of individuals, whose interpendence is so organised that they are able:

1. to set ACTION TARGETS for themselves and by themselves and to define those targets in terms of tangible standards against which their success in achieving them can be assessed. These standards constitute the system of values, or 'culture' of the group; they are either models of behaviour or sanctions. They codify and co-ordinate the behaviour of individuals; they limit the subjective likelihood of reciprocal and individual expectations.

2. to provide, by themselves, the means of achieving these targets. This is the organising and co-ordinating function inherent in the functioning of the group.

3. to INTERPRET, at the right time and on their own initiative, changes in internal and external circumstances requiring the definition of fresh targets and the adoption of new means. This is the forecasting and supervisory function.

These three criteria define the NORMAL or FUNCTIONAL group, which offers the greatest chance of survival and adaptation in particular circumstances.

The group can only fulfill these conditions for survival by assuming certain FUNCTIONS and TASKS. The theory of human relations uses the terms "MAINTENANCE function" and "PRODUCTION function". The latter comprises all action directed to achieving the target; the former consists of establishing the necessary conditions for productive acts. The production function is technical, and is often governed by an economic criterion. In an industrial

undertaking it characterises the LINE. The maintenance function is much more social and much more difficult to evaluate. It is also more diversified and is reduced to four TASKS essential to the survival of the group:

1. forecasting and supervision;
2. organisation;
3. co-ordination, motivation or command;
4. formulation or introspection.

Formulation is defined as the ability to analyse behaviour processes and group phenomena as they actually occur and is, therefore, characterised by collective introspection. The numerous discoveries of psychoanalysis and socioanalysis have thrown light on these faculties, which form the subject of many didactic, and even therapeutic, experiments.

It should be emphasized that, in any given community, these tasks are not solely the affair of the chief or of a few specialists. Every functional group undertakes them spontaneously. They only become the prerogative of the chief when the group cannot carry them out spontaneously.

The maintenance and production functions, on which the group's survival and adaptation depend, enable the group to formulate its own structure and method of functioning, but themselves depend on the functional character of the process which they have initiated. A reciprocal and several influence is established between the maintenance and production functions on the one hand and the structure of the group, on the other. This interdependence governs the group's dynamic, which will in turn determine its functional efficiency, that is its chances of survival and adaptation to itself and its environment, and its ability to progress.

Five structures originate from the exercise of the maintenance and production functions. They appear during social or relational processes. We prefer to describe them in dynamic terms, underlining their evolutive, adaptive and self-determining character. We are concerned with:

1. interaction;
2. communication;
3. structure formation
4. symbolisation;
5. codification.

Any explanation of these terms would be beyond the scope of this paper.

4. The functional efficiency of an organisation can be improved by management training

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Systematic training of leaders for economic and social activities is a vital factor in the advancement of functional organisations.

Numerous investigations have shown that economically weak countries suffer from:

1. a shortage of managerial personnel;
2. an unskilled labour force, and
3. an inadequate technical, administrative and economic infrastructure, together with inadequate health services.

As all three factors are both causes and effects, they create a vicious circle, which must be broken from "outside" by a systematic attack on at least one of the causes.

The experience of advanced business management training centres shows that the first factor can be tackled fairly quickly without an excessive capital outlay. Such action in the management field can be compared with intensive training.

The interdependence required by the organisation of industrialised communities involves a better understanding of social behaviour patterns and group phenomena; at the moment, it can only be achieved by means of techniques facilitating the integration of the individual into the group and the adaptive functioning of the group as a whole.

From the standpoint of the individual, the main results of training courses are a modified conception of the managerial function and an increase in self-confidence. These major achievements alone appear sufficient justification for training, even if it produces no other effects.

Trainees acquire an overall view, a coherent set of theories and techniques, a pattern of references, a system of values and preliminary instruction which help them in their day-to-day management They discover the need to use scientific theories and techniques in the direction of their community. Their confidence is increased by the sharing of experiences and difficulties. They overcome their faint-hearted doubts, because they know what they should do and feel that others are facing the same problems. This revaluation of the Self makes them more amenable to other people's ideas and more tolerant of their limitations. Management trainees become receptive and more willing to delegate their powers; they place greater reliance on their own judgment and no longer hesitate to take disciplinary action when necessary. They no longer find it necessary to preserve the image of the ideal chief in the role which they assume. They present themselves as they are, being aware of both their limitations and their capabilities. Their increased confidence does not make them self-satisfied but brings them closer to reality. They learn to devote the necessary time to thought they observe and supervise more than they act; they feel themselves less threatened by people and events. They listen and reform. They act less because they act to better purpose and think more because they have more to think about. They realise that productivity is a vital necessity. They feel that communities are genuine enterprises, with a collective aim which must allow individual aspirations to be fulfilled. They appreciate that a community lives by the accuracy of its forecasts and controls ; they understand the importance of economics, psychology, sociology and

mathematics in their task of leadership. They try to master these sciences. They see the danger of particularism and economic malthusianism They not merely accept the facts of politics, trade unions, taxation and general culture; they join in, wishing to influence the movement and no longer be carried along by it. They foresee immense technical expansion. They find their place in a real world, stretching beyond their own interests and those of their family or region. They fully understand the functional importance of information given and received, and of training.

From the standpoint of environment, the main results of management training courses are the spreading of ideas learned by trainees, the introduction of a training policy within the community, innovations in the field of communications or human relations, improved delegation of powers, the wider circulation of background material, the reorganisation of personnel services, improved financial and commercial management and better public relations.

Management training is short and superficial and is designed for adults only; it is therefore unlikely to produce anything but superficial changes in behaviour. At the moment, it is difficult to predict the depth of its penetration and the permanency of the changes produced. There is an undoubted increase in cognition; new operational methods are frequently learned; the Self may abandon certain defence responses to reality; unfortunately, increases in introspective capacity seem to be somewhat infrequent; changes in attitudes are probably very superficial and the structure of the personality undoubtedly remains unchanged. It is the intensity of such changes which determines the economic and social consequences of training; it is the intensity and depth of the instructor's action which makes it possible, on completion of training, to identify signs of an increasingly wide range, an increasingly actualised level and an increasingly introspective nature in the results obtained. By reference to these signs, which form the basis of the system of evaluation, the instructor will be able to make an objective assessment of the results of his action.

There is every reason to suppose that a better understanding of training phenomena, in particular, and of all methods of influencing human beings, in general, would further increase the functional benefit derived by communities from training.

There is every reason to believe that management training - particularly if it develops the capacity for collective introspection - helps to produce organisations which are more responsive to change.

5. Management training for emergent countries requires preliminary research.

Two types of preliminary research are essential before management training can be given to the business and social leaders of emergent countries:

1. a systematic study of the qualitative and quantitative training needs of under-developed regions;

2. a study of the cultural range and prevailing attitudes of local populations.

6. Training needs must be analysed before any programme can be formulated.

In most cases, the approach to training is empirical. This is true not only for the definition of aims but also for the selection of subjects for study, the drafting of curricula, the choice of teaching methods and the framing of policy. The scientific assessment of results is also empirical.

The aims of training are vague and ill-defined. Teaching methods are partly understood but their success cannot be proved experimentally. There are no standards for assessing progress during a course of training. There are no relevant interpretative theories, techniques or propaedeutics.

The aims of the great majority of training programmes are fixed subjectively, by intuition. The reasoning of the authors of such programmes is frankly a priori. There are even cases where training has no set target, but is an aim in itself and is regarded as a panacea likely to produce results without planning in advance. Training is not looked upon sufficiently as a mangement technique and a means to an end.

Targets are usually fixed in the course of casual discussions between the leaders of a community, who are concerned with certain situations which (in their view) might be improved and the instructor, who is carried away by certain theories and teaching techniques. Too often, the business chief or leader of the community seeks only to solve a particular problem and the instructor is merely concerned to try out his techniques willy-nilly. There is no systematic analysis of real needs of the community (of which the situations described are frequently only symptoms). The source of needs is rarely identified because there are no theories to explain the processes of leadership and management. The sociotherapeutic and psychotherapeutic mechanisms by which the behaviour of the members of such communities can be modified, in order to achieve predetermined objectives, are neither analysed nor planned by reference to psychological theory. Teaching methods are not selected for their specific effects.

This approach is not due to lack of concern; the efforts of business men and heads of communities to improve their management and leadership are just as great and sincere as those of instructors to rationalise and systematise their action. Their attitude is due to the lack of experimentally-tested theories and techniques in this field. Management and managementtraining have no reference diagrams or propaedeutics.

The planning of training is handicapped not only by the absence of definite, effective targets but also, in many cases, by confusion between various sets of aims. The distinction between the final aims of training, and its mediate and immediate aims, which are concerned with method, is too rarely appreciated. It is not realised that the relation between ends and means involves a whole series of problems.

At the planning stage, there must be a clear understanding of the casual relationship between:

1. the recommended teaching method, which is the immediate or methodological aim;

2. the instruction given, and consequently, the change in attitude or behaviour which it is supposed to produce: this is the mediate or individual aim; and

3. the overall results which the community hopes to achieve; these are the final aims of training, which can themselves be graded.

The final aims are essentially moral in character, expressing the general policy of the community which organises training. They are arrived at by analysing training needs. The methodological aims are means of achieving the final aims. The training process deals in turn with the various aspects of management or leadership and is carried out by successive stages, giving a progressive development of individual attitudes. Partial, individual or mediate methodological aims are identified with each aspect or stage of training, and are progressively integrated and graded so as to lead ultimately to the final aim of training, which is itself linked with the community's final aim.

Stress must be laid on the relationship and distinction to be observed between the final aims of training, which represent collective aspirations, and the mediate aims, which must become individual aspirations during training. The social structure and organisation of a community must be altered before there can be any change in attitudes, any reorganisation or any improvement in results within that community. There can,however, be no change in structure until the individuals forming the group themselves change their attitudes and forms of relationship. Further training in management is only possible if accompanied by a change in the personality of trainees. This is why instructors lay special emphasis on the need <u>to understand</u> the responsibilities of management or leadership, on the need to improve personal relationships and on the exchange of experience gained during sessions. For every trainee, the essential phase of training is the realisation of his own possibilities and limitations in face of reality.

7. In communities in process of cultural integration, management training requires

prior study of the cultural background influencing the process of identification.

Our studies lead us to believe that training creates a new object relationship. During training, the trainee's experience of the world in which he has his being is modified. He discovers new psychic objects and/or establishes new relationships with objects already experienced. At each stage of training, his whole existence and his whole experience of himself and others are changed. Our studies also show that this new object relationship is established in three stages, which we have named the phases (moments) of training. Each is accompanied by a new perceptive, cognitive and affective experience; it may be accompanied by a new introspective experience which slows down, but reinforces the effects of training.

During the first phase, the subject experiences an instructor-object relationship. This is the passive stage when the instructor explains and demonstrates. During the second phase, an instructor-trainee relationship is established; this is the transferential stage, when the trainee empathises, imitates, and identifies himself with his instructor, and carries to his teacher all the problems which prevent him from adopting a new attitude towards himself and his environment. During the final phase, the subject establishes a trainee-object relationship; this is the actualization stage, when the newly-learned conduct processes are applied and become automatic. The subject individualises the object relationship and thus becomes independent. As will be realised, this stage extends beyond the training environment into real life. This is a very delicate stage in training and it is frequently during this period that final resistances come to the surface and suddenly cause the subject to regress towards previously-learned, and even genuinely primitive, conduct processes. Success is particularly difficult to achieve at this stage because the instructor cannot give directions and the occupational environment (reality) is rarely prepared to tolerate mistakes by the trainee.

All this shows the importance of identification in the training process. In the absence of behaviour models, providing an object for affective transfers and a process of identification, training is liable to fail and newly-acquired conduct processes always remain superficial. Such identification is even more important when training is designed to establish new social relationships, which are supposed to promote the functional interdependence of the members of an organisation. When a trainee tries a new form of relationship, differing from his previous handling of reality, he relies entirely on the judgement of his instructor, takes him for a model and identifies himself with him, with all the hopes and sensibilities which this involves, that is with all the affective concentration which characterised his earlier object relationships. He reveals his whole mode of existence in his relationship with the instructor and it is the experience gained from transferential identification which enables him to change that mode of existence.

The primary aim of management training is to further such identification by instruction in groups forming miniature organisations within which the acquisition of new relational experiences becomes tolerable. Management training courses are, as it were, the melting pot in which social re-moulding takes places, leading to a renewed experience of "self among others".

Obviously the possibility of transferencial concentration and identification depends both on the personality of the trainee and, to a major extent, on the culture of his social group. Factors which influence his identification and thus his training, include his attitude to authority, his experience of parental control, his view of his position in the social hierarchy, his tendency towards dependance, independence or co-operation, his feeling of individuality, the degree of protection conferred on him by his social grouping, his views on the relations between the sexes and his forms of relationship. The normative conduct processes characteristic of his culture impose on him a model line of conduct which will considerably affect his identifications and transference.

Management training must, therefore, be preceded by a study of the characteristic culture of the social group concerned. The instructor - whose role is vital and decisive during training - must try to put himself in a given social situation and act in accordance with the cultural standards of the social group from which his trainees are drawn. The type of relationship that he establishes with them varies with the basic personalities with which he has to deal.

Obviously, trainees with different basic cultures will vary in their understanding of such current concepts of management theory as the delegation of authority, collegiate management, co-management, control, forecasting, information given and received and group development.
All the evidence suggests that the incorrect presentation of foreign information systems to native populations creates ambivalent attitudes leading to the refusal of all training or to very irregular performances.

Training should be given against a background of homogeneous, integrative references, in order to produce instructors who must, in turn, analyse cultural conditions in their country of origin and provide training accessible to the native population and based on their cultural concepts.

The violent introduction of training can only disturb existing reference systems and thus create unhealthy disorganisation where the aim is the development of a functional organisation. This is destruction without construction and a denial of the value of what exists already, without providing any means enabling such communities to achieve greater well-being by their own efforts and as an expression of their own culture.

His Holiness Pope John XXIII has said that in helping the developing nations, economically advanced countries must appreciate and respect their individuality, and overcome the temptation of trying to project their own image to such nations.

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